



# THE FLAMING SWORD

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ASTRONOMY

RELIGION



SOCIOLOGY



biggest undertakings God ever contemplated; but we are like the pious resurrectionist who, when asked how a man that had gone to decay and disintegration in the grave, is going to awake and crawl out of his tomb, answers: "Everything is possible with God." It is hard on God, but he will put souls where they are to be; and when it comes to anything without a soul, an educated class of working men can take care of that which has no soul without offending God.

The people are the people; and in a country like the United States, where the ballot is more sacred than corporations without souls, they can be made to understand that what they inspire they can accomplish. The people made the Constitution of the United States, and they can destroy it and make another if it is found to be unconstitutional in regulating their interests under the present one. The amendments to the Constitution of the United States, by which it has become null and void, have been made by the lawyers of the millionaire trusts and corporations, in the interests of these same trusts and corporations, and for the purpose of enslaving the people. The common people can be made to open their eyes and see. This is all that is necessary to convince them that everything they want is here. They have the voice, and the wealth is within their reach. The thing for the masses to do is to keep cool. Do not destroy any property. This is wasting what they are paying the millionaires liberally to keep for them in trust, until the trusted servant comes along to tell them what they ought to do with their franchise and their property. Don't hate anybody, because the competitive system has brought about all of this possibility. Don't kill anybody; this is wicked, for if you kill a man without a soul, there will never be an opportunity for God to resuscitate him and put a soul into him. Let the millionaires live to see the happiness of the people, when they have become paternal enough to appropriate to their uses what the millionaires have protected for them.

We want the millionaires to be happy this side of the grave. They can accomplish this by taking the advice of a friend, and arranging for the proper and scientific distribution of the necessities, comforts, and even luxuries of life. We want the trusts and corporations to see that it is better for them to begin the processes of placing public utilities under the provisions of public ownership before the people get too much awakened; for when the eyes of the people are open enough to observe that they are the people, they are going to open the eyes of the other fellow before he is ready for it. Therefore, we give this advice to the soulless things, that there may be enough left of them to make a habitation for some kind of a soul. We don't want the soulless things to heap up treasures against the day of wrath. This is the reason we give this advice, which

would be timely were the corporations with, rather than without, souls.

Eighty millions of people—comprehending the fact that they are the government, with the right to make laws to suit their interests—cannot be put into hypnotic lethargy and kept there eternally by political bosses. They will ultimately do some work for themselves after they wake up. Some prodigious propositions will spread out before them, and nothing will be too broad for them to tackle. They will save the soulless corporations and individuals some unnecessary trouble in endorsing testaments and distributing legacies. These responsibilities the people will be willing to assume, and they will be further willing to provide liberally for the kindness of the hitherto protecting care of the unselfish fathers of the "infant industries" by which the laborers' money has been made to accumulate.

We are looking forward to the time when the eyes of the industrial world will open, that it may acquire the habit of thinking broadly and on the merits of big propositions. We want to convert the millionaires to the merits of the situation, if we can infuse a little soul, because we do not want them hurt for that for which they are not to blame. The church and the world have fostered and endorsed the competitive system; they thought it was right to enslave the masses, and to make them their servants everlastingly. With the eyes of the educators open sufficiently to see just what is required for the utility of the eighty millions of people for whom they are sponsors, they will soon begin not only to see the absurdity of the controversy of the laboring men of the country for higher wages, shorter hours, and less laborers, but they will tell them that this is all wrong in principle. We want no labor-unions. All this is a farce. We want everybody in the world to work a little; we want more labor-saving machinery, but we want it applied to relieve the working masses from their drudgery. We would advise the labor-unions to cut loose from the disturbing element of the walking delegate, break up their unions, unite their votes with the non-unionist, and vote themselves into their possessions, with the help and concessions of the men who have "protected" them so long.

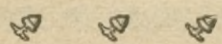
We want the people to protect the "other fellow" for a while; let them off duty, and give them a vacation from the everlasting protection. It is not fair to keep them protecting us all of the time; they have done it long enough, and now let us protect our own interests awhile, and save them a whole lot of trouble. If the millionaires will not get souls and common sense, they will get dizzy over what the eighty millions of people have in store for the world. When the people learn that public utilities should be publicly owned and publicly managed, they will begin to see that private utilities are non-essential perquisites; for when they begin to



broaden out a little, they will acquire the habit of broadening, and will broaden to surprise at their power of expansion. When they begin to acquire the force of "paternalism" a little, they will see the necessity of becoming paternal to the limit.

The whole world must be fed, clothed, sheltered,—supplied with the necessities, comforts, and luxuries of life. There is a superabundance in the world with but a little labor. There has never been a glut in the market by an oversupply of the products of industry. The laws of distribution have not been understood. The laborers of the world have created the wealth of the world; it belongs to them, and all that is necessary to enable them to utilize it, is to make laws which will distribute to them what they have created. If the Constitution is not big enough for the occasion, let the people make another. Some bright man of the twentieth century can put together phraseology enough to master the situation. Let us make a Constitution for the people. Let us make some laws for the people. We have been voting for the millionaires that we might have their "protection," and we have had it long enough to understand that we do not necessarily need to remain infants to eternity.

All of the legislation for the eighty millions of people has been done either by the millionaires themselves or by their sycophants. Don't do it any more. Let us make our own laws and in our own interests, so that all the people may enjoy the blessings of the Almighty and of human industry.



#### THE STUPIDITY OF MODERN COMPETISM.

Labor-Unionism in Politics; a View of the Hearst Movement; Corruption of the old Parties; Public Ownership and Paternalism.

KORESH.

WE HAVE FOUND A TEXT in an editorial of Hearst's New York paper written, as we suppose, by Arthur Brisbane: "The Rockefellers, Morgans, and Vanderbilts are not successful so far as the making of money is concerned. Inasmuch as they have organized industry, shown us the stupidity of competition, prepared the way for Government ownership and human happiness, they have been successful." Mr. Brisbane does not mean to say that these men have not met with success in the accumulation of property or money, or that the getting of money does not mean success, but that their example has had a beneficial influence because it has shown that combination is better than individual effort. Industrial organization is better than any slipshod method of doing things.

The text that we particularly enjoy is that in which the *Journal* commits itself absolutely to the great truth that competition is stupid. It seems that the ultimate aim of the *Journal* is to destroy competition. This is certainly a commendable enterprise for great publica-

tions like those of Mr. Hearst's to be engaged in. We are glad to see this open announcement of belief in the stupidity of competition, from so great and strenuous a writer as Mr. Brisbane. If it be a fact that the destruction of the competitive system is in the mind of the Hearst influence, which we are led to believe is the purpose, we would like to ask Mr. Hearst one or two questions bearing upon this particular subject: Which is the better way to strike at a fallacy,—straight from the shoulder and directly at the mark, or to beat around the bush? If there is to be a system of organized industry upon the principles of human liberty, will it not be because men will come to see that it is better for all concerned to thus participate, though at first some may not be able to see how it will be better for the masses that the government should control and regulate all industrial and commercial enterprises?

If there is to be no competition in labor, then why advocate labor-unionism as an essential advance in the progress of human emancipation from the thralldom of wage slavery? Or does Mr. Hearst believe that labor-unionism is necessary for the tearing down of the competitive system? If the function of the Hearst influence is to tear down the old structure for the purpose of rebuilding, he could not engage a better force for the purpose than labor-unionism; for unquestionably there could be no more unprincipled and irresponsible, destructive force than labor-unionism to accomplish the result, if it can gather force enough to accomplish its schemes.

Labor-unionism means that no man shall work who does not subscribe to its arbitrary principles and rules; and these are rules which no man who cherishes his own and other men's liberties can for a moment endorse. No man desires upon any pretext to barter away his right to liberty and the pursuit of happiness which the Constitution of the United States has guaranteed to him. No man can subscribe to the demands of labor-unionism without stultifying his conscience and signing away his birthright and his personal liberty. Will Mr. Hearst publish the constitution and by-laws of the labor-unions for the benefit of his readers? We would like to see this placed conspicuously before the public in the issues from Mr. Hearst's press. If he believes in the public control of public utilities and in the abolition of competition, then he disbelieves in labor-unionism only so far as it may answer his purpose in attaining his political aspirations.

We like Mr. Hearst's fearlessness, his determination to bring into public conspicuity the influence of the money power in the wholesale robbery of which it is guilty, his advocacy of principles of justice, and his espousal of what looks like the cause of the downtrodden. We think, however, that he should place the conspiracy of labor-unionism on the same plane to which



biggest undertakings God ever contemplated; but we are like the pious resurrectionist who, when asked how a man that had gone to decay and disintegration in the grave, is going to awake and crawl out of his tomb, answers: "Everything is possible with God." It is hard on God, but he will put souls where they are to be; and when it comes to anything without a soul, an educated class of working men can take care of that which has no soul without offending God.

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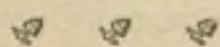
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We like Mr. Hearst's fearlessness, his determination to bring into public conspicuity the influence of the money power in the wholesale robbery of which it is guilty, his advocacy of principles of justice, and his espousal of what looks like the cause of the downtrodden. We think, however, that he should place the conspiracy of labor-unionism on the same plane to which



he has relegated the conspiracy of the money power. There will be no labor-unionism in the new order after competition is destroyed, the money power annihilated, and industry so regulated as to provide for the happiness of the human race through the equitable adjustment of the industry and commerce of the world. If labor-unionism is not wanted in the new order, then why encourage its growth unless it is to be employed in the violent destruction of that competition which Mr. Brisbane denounces as stupid? Labor-unionism is nothing more nor less than competition. It is not only competition, but it is competition in its most aggravated and dissolute form. Strike from the shoulder, Mr. Hearst, and strike at the face of competition in its every phase, or deal it a knockout blow in the solar plexus.

We are more and more impressed with the sincerity of Mr. Hearst. We believe he has ambitions, but lying at the bottom of his desire for public position is his conviction that if he attains to power he will exercise it just as he has declared in his public utterances. We have so much interest in the political success of Mr. Hearst that we hope he will not be inveigled into the acceptance of a nomination from the so called regular democratic party in New York. New York democracy means, loot the common people; and New York republicanism means the same thing. These parties are controlled by the money power, and that means the abject slavery of the people.

The time is at hand when the masses will own themselves and their own interests; it may be called paternalism; but the people of one country of the world will take the lead in the blessings to be bestowed upon the masses by an equitable adjustment of what is denominated capital and labor. The republican trust and the democratic trust are one and the same. The people howl about socialism, but it will be of no avail; the great voting power of the country will some day unite in one overwhelming purpose to right its wrongs. We would that the time might not come through violent revolution; but if it is to come through labor-unionism, then it will come through the bloodiest time this world has ever witnessed. God protect us from labor-unionism when, twenty millions strong, rather than the two millions which comprise the limit of those now combined in a conspiracy to dominate the industrial element of the nations, it rules the world.

Wherein do we differ from socialism in the methods which will prevail, when in the fulness of time the fruition of human hopes ripens into practical uses for the amelioration of the woes of an oppressed humanity? We differ in our views of the source and character of the power to prevail in the souls of the human race; for the hopes of the world must finally result as the product of that influence which overshadowed the primitive church

as an operation proceeding from the personal Christ as the psychic life of the dispensation. The coöperative and united life system which will finally prevail throughout the world and usher in the peaceful solutions of the problems of human happiness, will come to the world in a tremendous revolution in the aspirations and purposes of the race. The love of God and the love of righteousness will be substituted for the love of money, which is now the prevailing love of the human heart.

A revolution in the aspirations of the psychic powers of humanity will give character to the environment; for if the love of men be substituted for the love of money, the environment will come to fit the genius of the forces which impulse the race; nor will it require the force of the voting potentiality of the populace to convince the money-makers and hoarders of vast accumulations, that the most glorious uses to which the wealth of fortunes can be devoted, is the diffusion of the benefits of riches to the dissipation of the evils which attend the poverty of the masses.

If Hearst is using the forces of labor-unionism as a means to the final end which he sees within the perspective of the future, well and good; but let him see to it that the force does not develop beyond his power to regulate its tremendous impulse for the violent destruction of the forces of constructive combination which "have organized industry, shown us the stupidity of competition, and prepared the way for Government ownership and human happiness."

## New Century Studies and Reviews

Lucie Page Borden

### THE CHARACTER OF SOLAR WISDOM.

In Contrast With that Which is Under the Sun; a View of Solomon's Pessimism; the Optimism of the Solar Man.

HOW STRANGE it seems that the richest man of antiquity should be the most pessimistic; that the wisest should take the most lugubrious view of existence! The book of Ecclesiastes is a perpetual monument to the vanity of human wishes. It is thought by some of the commentators that Solomon wrote this book after he had gone out to strange wives. It is certainly the work of one who had tasted the fruit of mortal life and found it was rotten at the core. He was the greatest of men. He had the greatest number of sheep and oxen. He had wives and lands, but his burden is the same as that of the rich men of the present day. He must reach the summit of human attainment in wisdom and in riches, only to find that one lot does not surpass another, except as it tends toward the whole duty of man—to fear God and to keep his commandments.

The question as to the authorship of this book has



consumed many pages of criticism, but the opening words would seem to settle it beyond dispute. They seem to tell the reader that he is to consider the "Words of the Preacher, the son of David, king in Jerusalem." Again in the same chapter it is written: "I the Preacher, was king over Israel in Jerusalem." Nobody but a higher critic would be stout-hearted enough to assail its authorship after such definite statements, notwithstanding what they call "internal evidence."

Optimism is not preached by those who know. The profundity of learning displayed in this book, forbids one to believe it was written in a fit of petulance; yet the writer in the utmost sorrow exclaims, "I have seen all the works that are done under the sun; and behold all is vanity and vexation of spirit." He came to a point where he saw that all the kingdoms of the world would have to be left for the man who was to come after him. Knowledge is nothing but weariness when it does not lift one out of mortality.

Solomon was not soft-hearted concerning the life after death. He did not speak of it as endless progression. He is explicit on this subject, for he takes care to point out beyond cavil or doubt, that things are to be done in this world; "For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

This is rank pessimism to the persons (and they are many) who desire to be fed with honey and sugared bread. They want Koreshanity to be stifled in the cradle so they can believe that the world is growing better. Many have thought that Solomon's experience with his numerous wives had soured his disposition; but no matter at what period in his history it was written, this book corroborates what the prophets and inspired writers had said before him. He declares at the outset that there is nothing of which it may be said, this is new.

Strangely enough, some of his words recall those of the confessions of the child of the century in "*De Profundis*." "Whatsoever mine eyes desired, I kept not from them, withheld not my heart from any joy." Solomon had tasted all things under the sun, not in the sun. He had not become as a Solar Angel, but he knew more than all the sages of the present day. Yet he died and was gathered unto his fathers.

To be too near to Divinity is to be too near to sorrow. When the Disciples asked Jesus, saying, "Lord, are there few that be saved?" he answered ambiguously, "Strive to enter in at the strait gate." When he went out in his theocrasis, he was at first received by only three. When the Word descends it is polluted in its fall. According to the book of Ecclesiastes, Solomon was wise only to be sad. The Preacher has vividly portrayed the dissatisfaction of the best men with their debt to Nature, which is to depart and be seen no more. Solomon declares that these are the things that happen "under the sun." The summary of human life is given with consummate skill. The cycles come and go. In their rise and decline the same things happen. The events that chill us today are perpetuated tomor-

row by the man who becomes the classic writer of another age.

Where, then, is optimism to be found? It is in the Sun—in Deity, of whom the solar beams are the radiating splendor. In the city that Solomon built there was a tower, and in the tower there was a window which looked toward the east—toward the rising sun; for all men are sun-worshipers if they belong to the Lord. The light of the visible sun falls on the world to warm and to bless. So the light of Divinity falls on the human earth. The Angel in the sun calls with a loud voice.

The most experienced judge of human nature in these latter days among the writers, was William Makepeace Thackeray, and he wrote on "Vanity Fair." He held to the doctrines of Solomon regarding the vanity of human wishes. The wise and the great, the rich and the poor, the lover and his maid, the king and the beggar—lo, they are snuffed out as a candle spark. *Vanitas vanitatem.*

To unfallen man made in the image and likeness of God, came the command and the fiat: "Of the tree of the knowledge of good and evil thou shalt not eat, for in the day that thou eateth thereof thou shalt surely die." Unfallen man is innocent. He knows no evil. He is biune. "Male and female created he them." When the knowledge of evil comes to the precipitate from the solar sphere, he is already subject to mortal conditions. He has put on death or the possibility of dying. He is under the curse, no longer in the sun.

The solar wisdom which is inmost is declared in the earth and becomes the outermost or the natural wisdom. The sum of human wishes is but vanity. The divine wisdom is expressed in the form of a man who is the Angel in the sun, for while in the natural world he knows all things.

#### The Helpfulness of Koreshanity.

THE MOST OPTIMISTIC doctrine in the world is Koreshanity. The most progressive paper in America is THE FLAMING SWORD. It is not necessary to recapitulate all the reasons which conspire to make these statements true. It is only necessary to call attention to the fact that the central law of reëmbodiment which seems unpleasant to many persons really has its advantages. Very few cease to lament the approach of old age. Most persons say they would like to begin life over again. They have their wish. They run their career in a subjective state, and then, with certain of their qualities intensified and others modified, they start again in the lists, for life is a battle. The break in the continuity of physical existence is not relatively a handicap. Why start with the consciousness of all the trials that are past? The real victory over self is not lost from one embodiment to another, for character is a persistent factor, once the progressive line is won.

It is delightful to realize how few hours need be crowded with the memory of past failures, because there is no failure which may not conduce to a success in the future. A person may shape his course for years to



come by persistent effort toward a goal of intellectual pursuit. If his desire is to excel in music, for instance, he can put himself into training though his talent be small, and this will heighten his powers of attainment, so that in a future embodiment he may become a master. The visitors to the Metropolitan Art Museum in Central Park, see a painting presented to the city by one who was called more proficient as an actor than as an artist; yet the picture is no mean achievement.

The home life of Joe Jefferson was rendered pleasing by his devotion to art, which he made his pastime. He did not cultivate it as a means for a livelihood, but from pure joy in the work of copying Nature. Francis Wilson says that Jefferson was asked once whether he would prefer to be famous as an artist or as an actor, could he start over again; and he replied that he could not tell. Here is an interesting psychological dilemma. Will Jefferson culminate as painter in his next embodiment? He came of a line of actors whose talents came to a focus in himself. Yet he was working toward another line of attainment while cultivating his love of acting.

The law of reëmbodiment, then, answers to the desire of man for more than one physical existence on the natural plane; but the Hindoos taught that to escape from the circle of necessity man must master himself. The privilege of living on earth is attended with its concomitant evils—sickness and death. To master these one must step outside of the cycle of reëmbodiment. He is not master of his fate until he is immortal. The law of immortality is the price of overcoming, and it has been taught very thoroughly in Koreshan literature.

It is by no means sad to learn that beyond the clouds of night there is a glorious dawn. The burden of the message of Koreshanity is ameliorative. It does not aim to discourage the world, but to help the world. There is nothing more inspiring than the thought of an immediate rescue. This is what has given "christian science" its vogue. The thought that to deny the existence of sin, sickness, and death annuls their power has plunged many into an ecstasy of relief. But is it true? Does death yield to the mere denial? The specious promises of help through mental influence in overcoming death in the body are not fulfilled beyond a certain point. They may avert the catastrophe, but they cannot be substituted for the prospect of Messianic intervention. Centralization is the law of life. The central Star is the Savior of the entities of the past.

Jesus said, "I am the way, the truth, and the life." He knew that the world in a body cannot overcome without instruction from the center of mental influence. He knew that he was that center in his day, and he did not hesitate to proclaim himself. He knew that the God kingdom cannot descend without the influx, needed today, from a central personality. The central sun has no rivals. Atheistical science has tried to establish a system of suns and suns circling away to infinity; but the teaching of Jesus is not obsolete any more than that of Moses was in the day of Jesus. The Christ

taught men to pray, "Our Father." Had it been possible for a new church to be founded on the ruins of the old Jewish one without the aid of a new teacher, the Christ would not have been seen.

The beautiful, helpful truths of Koreshanity aim to improve and to strengthen. They show the power of a new gospel that does not contradict the old, but is its fulfilment, its completion, its crown. So many persons feel that reëmbodiment is an obstacle too hard to encounter, that it seems best to remember, not only that it has its advantages, but also that a means of escape from mortality has to be provided to lift man out of himself into Nirvana or the divine consciousness.

## Department of Astro-Biology

Rabon Adonoseperi

### PROGRESS OF THE SPIRIT OF LIBERTY. \*

A Portrayal of Revolutionary Crises in the History of the Development of the Anglo-Saxon Race.

Part II. Continued.—Lincoln, the Emancipator.

NOW YET AGAIN the light of Phœbus conquers Saturn's gloom, and calls to view a sun-splashed plain from which the summit of a lofty mountain's peak points upward to the triple rings of heaven its tapering digit's crown, as though 'twould enter into nuptial bonds with all the focused hosts of heaven. The lissom figure of a traveling man ascends the glacis of the mountain's peak, from which the spiral circuit of a narrow path enmeshes with its gyral thread the crag-strewn monster's towering form. But like the bearded goat that scorns the even and the trodden way, he boldly leaps from crag to crag, then spans the giant chasm's yawning throats as though the strong support of Herme's pedal wings had lent their aid to speed his way.

As proud Apollo in his diurnal flight at noonday enters Caper's burnished halls, and from his lofty throne defies the opposing orb of Cancer's night, so on the lofty summit of the mount, the traveler now confronts another form that, rising from the mountain's contrary cliff, disputes the tenantry the peak affords. And now the monitor that guides my thought unfolds the spirit of this fateful scene; for as I gaze I know that yet again has freedom's guardian in his onward march met face to face and foot to foot, his twin-born brother and his deadly foe.

Obedient to the sovereign will and bonded with the chains the tyrant welds, I now behold the bended form of one of Cancer's sable sons; and seeing, know that ere the sun can set and night renew his lordship of the world, the iron chains the despot sets must yield to freedom's honest blows. And as the drooping lid of Erebus obscures the vision from my eyes, I hear the distant thunder's muttering curse, and see the sworded lightning's threatening arm, as in the shadow of the quickening night the pregnant clouds of coming storm



roll up the valley's deep ravine—the ambush of the tortuous and bethorned way that bows its pheoned bolt towards progressive freedom's final goal. And seeing, fear steals o'er my heart for what Nemesis holds in store for heaven's wandering knight.

## *In Darkness Before the Dawn.*

And now the expectation that is born of long delay, extends its eager neck to view the scene that should at last reveal the final contest in that cause of right, that freedom's foe has long opposed. For well I know the tireless feet that know no faltering step, now tread the final lap of that long route that, winding from the Roman's battered walls through Anglo-Saxon hills and dales, unites the tortuous paths of ages past with heaven's sparkling eastern gate.

The puny tripping of the minute's feet fills out their sum to make the hour's step, and Hora's twelve-spoked wheel transmutes her iron tyres to Dies' stride. And to my anxious senses that begrudge each moment of delay, old Luna's changeful quadrate arcs seem piling up their count to years. And now the very annulus gives place to Saturn's dragging pace who, in a sullen and a mournful mood, yields up to Neptune's giant stride. And so the universal clock would seem to grind out age's time, until the very beating of its heart to me had lost its import and become a surd.

Meanwhile my anxious optics strain their nerves, to penetrate the awful gloom that this time Chronos has refused to rend,—until at last as one departed from a lighted room, soon grows accustomed to a chamber's darkened walls,—I now descry dull moving objects that as wraiths flit through the nebulae that pack the air. Then to the watching senses of my attentive ear, there floats the rhythmic clank, clank, clank, that voices out the utterance of the blacksmith's stroke upon the iron anvil of his smithy's forge. And now the lurid and spasmodic glow that springs to life when pouting bellows exhale their breath at slumbering ember's latent fires, displays a scene that seems to turn the heated rivers of my blood to frozen streams of ice.

A herbless and unwatered plain of burning sand extends its fevered palm towards the keen-toothed ridges of a distant range that, as a sharp barbed wall which wards the precincts of a noble's hall, obscures the land that lies beyond. The countless figures of a mighty host whose listless eyes and dragging feet acclaim the lost pariah's breed, describe small circuits in the desert's sand that own no common center nor extend their orbs to gain that exit from this awful field this throng would seem to crave.

And now my eyes, become familiar to the horrid gloom, detect the steely glint of gyves and chains that hold securely in their icy clasp the aching limbs that know no rest. And then as sovereign lord and master of this land of woe, I see the busy forger in his den, and know that lame Hephaestus plies his trade; for with the skill of one that's practiced in his art, he fabricates his manacles of iron, of lead, of copper, tin, and gold that ghoulish messengers bear off and wrap the helpless vic-

tims in their folds. And now the hag-like features of the three Eumenides emerge from out their filthy shades, whose wild protruding eyes weep blood their fangless gums have vampired from their prey; and uttering screams of hellish joy, spread out their taloned maws to grasp the victims of their lust.

Now comes Saturn with his keen-edged knife and gathers in his harvest of low drooping sheaves, Hephaestus with his metal thongs has bound. And I hear the loud baying of a hungry hound as Cerberus of the triple head tongues out his ghastly welcome to the load of souls old Chronos to his well-stocked barns has brought. And now from every cranny and from every pore within this thrice-cursed land, creep loathsome creatures of distorted shape the ablest pen could not describe. And as each horror piles its load on horror's back, I scream aloud, and throwing up my hands to screen the horrid view give way to wild despair, and in my agony I cry aloud, "Is it alas! for this the champion of the world's release has fought and won his chain of hard-fought battles in the past?" And then in quick response the old prophetic voice replies: "Behold, the appointed conqueror of the night!"

And so once more my eyes unclose, and upon the distant range's highest peak descry a single star that radiates a beam of hope where blank despair alone had reigned. And as my gaze grows more intense this light unfolds a form, the stylus of the living God alone can limn in colors true. The terraced gardens of the gorgeous East are bright with roses' sunny smiles, which yield their perfumed blossoms in countless scores to bear the attar's priceless drop. Our heroes of the past have fought and bled and won in battle's strife, for the proud cause of liberty which yields the world its only lasting light. If all the lumen of these knightly stars were focused in a single orb, its light would yield a sickly glow compared to that of heaven's Son. For now at last I see revealed the living mansion of the hosts of day; no more attired as a simple knight, but nobly vested in a royal robe. The crown of victories in the past sits lightly on his kingly brow, and in his hand he proudly bears the reptiled sceptre with its healing ray.

The sightless denizens of the darkened world still grope their way in vice's clutch; their chains still clank, their faces still betray the helplessness of blind despair. Yet wait! I do espy a single troop that now hath ceased its aimless course, and turning to the mountain height, drag on their chains toward the light. Some stumble, others fall oppressed by care, while others tiring of the beckoning light sheer off and follow out the course that darkness leads; and backward borne by ghoulish arms, these feed the hungry wolves of night. But still a valiant few press on, and when in sore distress, stretch forth their arms in earnest prayer toward the healing serpents that embrace the Royal Herald's guiding wand.

[\*EDITOR'S NOTE.—This instalment concludes the series of three articles constituting the Epic of History, under the above heading. The first instalment appeared in our issue of Sept. 11.]





## In The Editorial Perspective.

THE EDITOR.



THE UNIVERSAL EMPIRE is the great and ultimate goal of political destiny. The evidences that this is true are numerous and overwhelming; they exist not only in lines of analogical reasoning and scientific conclusion, but also in the facts of the general trend of the world. Long ago it was foreseen and foretold that the time would come when the knowledge of the Almighty should cover the earth as the waters cover the sea. The prophets were optimistic in regard to the world as a whole, because they knew that the purposes and promises of the Almighty were certain of fulfilment. They looked down to the end of the old order, to the end of the time when segregation in all things will have reached its limit; and they saw the various elements, strata, and classes of the world united in and under one great and grand system of human economy. They foresaw the universal empire. The prophet Daniel was especially notable for his specific declarations regarding the succession of empires. The great image of Nebuchadnezzar's dream, interpreted by the prophet, symbolized the great universal kingdoms of this present evil world. That it so symbolized political kingdoms and their peoples, is shown by the fact that he designated the first kingdom to be Babylon, symbolized by the head of gold. Then followed in succession, in the order of the breast and arms of silver, the belly of brass, and the legs of iron, and toes of iron and clay, the Medo-Persian, the Grecian, and the Roman and Papal powers. In the days of these kingdoms, descended into the feet and toes of iron and clay, even in the extremity of the old order of the world, "Shall the God of heaven set up a kingdom which shall never be destroyed." That kingdom is to constitute a stone which smites the image upon the feet and breaks them in pieces; and the stone is to become in itself a great kingdom, an empire, and fill the whole earth. So much for the burden of the Hebrew prophets, even of Daniel, the most specific of them all as to data of the kingdoms and their times. It was no less the teaching and the hope of the Lord and his Apostles that the kingdom of God, the divine empire, should succeed the powers of the present evil world, and ultimately prevail universally. It is true that Jesus the Christ himself established a *spiritual* kingdom, for it was his mission to sow himself in the soil of the prepared human will, in order that in the harvest of the age he should spring forth multiplied; that the one Prophet, Priest, and King may be manifest in a multitude of "Priests and Kings unto God," the heirs of the whole world. The order of events and dates foreseen and foreshown in the prophetic and symbolic declarations of the Hebrew and Christian prophets, has proved correct as tested by the scenes and science of history. The parallel between the prophetic forecast and historic fulfilment is striking and startling, and gives assurance that the greatest and most ultimate fulfilment, even the descent of the Almighty to rule and reign in the domain of external human affairs and to establish an empire which shall extend to the uttermost bounds of the earth, is a matter of certainty. A careful reading of the signs of the times is suffi-

cient to enable one to grasp the fact that there is great import in their manifestation. The tendency of the world is toward things of universal magnitude. The world is larger now than ever before, by virtue of the fact that its field of activity has been multiplied by the opening out of new countries by means of exploration; and on the other hand, facility for communication of all peoples has been extended ten thousand-fold. Messages may now flash around the world in a few minutes; and the actual girdling of the globe by travelers is now a matter of but sixty days' time. Commerce is soon to become a great universal system of exchange. The customs and beliefs, even the language and religion of some powerful country, are soon to universally prevail; and with them the political power of the nation itself. The American nation is destined to be that power. Thousand-fold are the factors at work to unify all peoples and destroy the barrier lines of political and racial prejudice and selfishness. Sects in politics are now as numerous as sects in religion. All these are destined to pass away through the influence of the light of the great intellectual Luminary. We are in the dawning of the new day, when the whole world will be lighted, and all hearts made glad at the earth's rebirth. Even heaven itself is to come down and fill the whole world, and then it may be said, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

PROFESSOR FOSTER of the Chicago University undertook to expound a new conception of Deity, before the last meeting of the Congress of Religions. The idea is, briefly, that God is an unfinished being; or rather, that he is not a being, but "a becoming," that he is "a not-yet-but-soon" God. The conception is an outgrowth of modern evolution, which leaves the origin and destiny of things in the realm of mystery. If Professor Foster were asked how Deity began, what were the very first or initial steps in his evolution, he could not tell, any more than the modern astronomer can define the processes through which the evolution of the first supposed aggregation of cosmic matter received its first impulse in the direction of progress in motion. The idea that God is unfinished is not new to Korshan Universology; nor yet is the very old conception that Deity is eternal. The two conceptions may seem to be in conflict, but they are not. To the modern mind the development and the eternity of Deity may be an incomprehensible paradox. Both the universe and its most central life are eternal. In the universal sense, neither ever had a beginning, and neither will ever end. Yet, it is just as true that God creates the cosmos, and that God himself progresses from imperfection to the state of perfection. In his most interior degree of life God is perfect, continuous, and eternal. It is the invisible God that is "the same, yesterday, today, and forever." It is the animal life of Deity that infolds from the evolved human world, and reaches the climax of human life in perfect manhood. God in his per-



fection stood in the personality of Jesus the Christ, who was the seed of creation, and as such began the creation of the new world. The one Son of God was sown in the race that he might evolve or bring many Sons to his own glory. God in his descending life went down into the depths of hades, from thence to arise in the resurrection as a multitude of perfect men. Until the resurrection, God as to his external life is imperfect. We may use wheat as an illustration. Wheat is the same throughout the generations of time. We could say of it that it changes not. But more specifically, confining our observations to a single season, we see that wheat progresses from germination to maturity. God himself comes up in the great harvest, for it was the divine life that was sown in humanity. He reaches his maturity and amplification in the 144,000 who stand on Mount Zion at the end of the present dispensation and cycle of development.

It is usually believed that the ancients were a very ignorant sort of people, and that not until the last century or two has the world amounted to anything. The conceptions of the ancients are supposed to be mere superstitions. They are not accepted to any extent by modern minds. Yet it has been demonstrated again and again that the ancients were able to achieve marvelous engineering feats; and if there is any confidence to be placed in records which have come down from them to us, their civilization was in some respects superior to that which now exists. A roll of papyrus recently discovered in Egypt, and dated over seven thousand years ago, proves to be a comprehensive treatise on medicine, discussing and describing various diseases of the human body. Of medicines over seven hundred substances were enumerated, as well as prescriptions for pills, tablets, capsules, various decoctions, powders, inhalations, lotions, ointments, and plasters. Prescription and use of these things now are considered to be the height and climax of medical science. But if these things existed seven thousand years ago, and people died under the care of the expert physicians then the same as now, where is the improvement of the modern science of medicine over that of the ancients?

MR. WELLMAN is making preparations to sail to the North Pole from Dane's Island, Spitzbergen, in his new air-ship; but a man in Syracuse, N. Y., concluded not to be outdone by any arctic explorer. He decided to visit Mars, and claims to have made the round trip in forty minutes, without an air-ship. He thinks he traversed the space of the 282,000,000 miles in that time, and when he returned he found his body in his residence. What he says of Mars is certainly "wonderful," almost as wonderful as the experiences of Gulliver, for he says he found men on Mars who were so large that his head only came to their knees; and also another race there, who were so small as to reach only to his knees. He says the trees looked like rubber; and the snow, which was not cold, was very soft and resilient and pleasant to walk upon. The rocks were transparent and reflected light so brilliantly as to seem to reach the earth. The little fellows he saw there he says had web feet, with an eye in each temple, and instead of having noses they breathed

through holes in their cheeks. Perhaps going to Mars may become fashionable. We would suggest that most anybody could take a similar trip with no more expense than a loss of an hour or so—in dreamland.

THERE IS nothing really attractive in modern science to the reasoning mind. It offers no reward to faithful endeavor. It pictures no goal of progress. It guarantees no stability to the operation of law. It makes the universe a mere evanescence, a transient thing, a fleeting shadow. Koreshanity, on the other hand, contemplates a universe that is eternal, in which the goal of life is the being and power and life of the Creator himself. According to the Koreshan conception, the universe itself is eternal; its life is without beginning and without end. Therefore, it guarantees *eternal life*, and it offers that life as the ultimate reward of all progress. Koreshan Science declares that all law is eternal and immutable, and it utterly sets at naught all claim and every theory that the universe at some time in the past began to be through some fortuitous concourse of atoms, as well as the idea that creation will cease to be through some untoward and unlooked-for disaster. There can be nothing brighter than the picture portrayed by Koreshanity as to the future of the world. In contrast with the teachings of modern science, the sensationalism of modern astronomy, Koreshanity comes as the restorer of hope and points the mind to *elements of certainty* which make the rewards of obedience to law inevitable.

IT IS reported that the Vatican at Rome is crumbling. It is said that the whole structure is unsafe, and that the Pope has been obliged to remove from his apartments to another section of the building. The site of the Vatican was formerly occupied by the gardens of Nero. In 498 Pope Symmachus began his construction of the Vatican building. It has stood from that time until this. Various improvements and additions were made by popes at different periods of the dark ages. It is an interesting structure, and so is the Catholic church. We are reaching the end of the age, and various forms of the church are destined to enter dissolution. It is therefore not insignificant that the Vatican, the headquarters of the Roman church, the home of the Pope, is falling into ruins.

AN EDITOR, after showing that the telescope has finally driven modern scientists to the conclusion that space is finite or limited; that life exists at the uttermost depths of the seas; and that the microscope has gone further in the revelation of great world-mysteries than the telescope, remarks: "It is time to go back to Job now, and accept his challenge to those who would reckon the works of creation as scientific fact as well as sublime poetry." Job had no fault to find with actual knowledge of the cosmos; nor did he consider that Nature was crude and unpoetic. He did, however, severely criticise various opinions which would-be scientists entertained concerning the really sublime things of creation.

TRUTH is so radical in character that so called conservative minds are slow to seek its acquaintance.



# The Open Court of Inquiry.

THE EDITOR.

## The Question of Free Will.

"A so called theologian wrote last month in a widely circulated magazine that 'Psychological freedom all men possess, but metaphysical freedom, the power to be the first cause in things moral, is not man's natural possession. Free will, metaphysically, man does not have in his empirical experience. Free will, psychologically, he constantly exercises.' Please explain free will according to Koreschan Science."

Many theologians as well as metaphysical writers have concluded that they long ago settled the question of free will, each according to his own conception and plan. But still the question comes up for consideration; a question is never settled until it is settled right. The scientific solution of the problem necessitates a thorough understanding not only of the constitution of man, but also his relation to other men and to Deity. We must consider in the first place, that man in his present condition, in his mortal state, is in bondage, and his will is not free; consequently he is not a free agent.

The mortal man is subject to all kinds of spiritual influxes. He may be "carried about by every wind of doctrine;" he may be led by various and conflicting influences. It is evident from the basis of common mortal experience that man's will is not free. How often he makes resolutions which he is unable to carry out; and how often his will fails in face of provocation or under the influence of passion. No man is free in the exercise of his will who is bound by the strong ties and influences of mortality.

The Koreschan solution of the question is in the science of the relation existing between the will and the intellect. If the will is controlled by influxes without the exercise of the intellectual faculties, neither the will nor the man is free. When the intellect is enlightened the will may be perfectly free to follow the guidance of the intellectual light. The light can lead to no mistakes, to no chambers of darkness, but to true liberty and freedom. When all is light in the mind the shackles which bind the will may be broken.

If, as some men suppose, man at present possesses free will, he should be perfectly free to carry out all his desires and resolutions. But such a conception is in conflict not only with the science of the mind and character of man, but also with the facts of human experience. If, on the other hand, as is claimed by some, there is no such thing as freedom of the will, it would follow that God himself does not possess this attribute, and therefore he could neither do his will nor enable anyone else to do it. It is evident from the science of universal economy, that true freedom in every sense of the term is possessed by the Almighty. Therefore in the minds and hearts of his people he may will and do his good pleasure. Just to the extent that the divine mind is in conjunction with theirs, their will is free.

The science of human progress as well as Revelation, shows conclusively that the Godhood is the goal of human aspiration. Therefore, divine liberty and divine freedom of will are to be the possessions of man. But only as man contacts the divine mentality in its perfection, may man consistently hold that he possesses what has been denominated free will. Metaphysicians have endeavored to make some fine distinctions, and perhaps they have displayed ingenuity in the use of terms—all to no purpose.

The absolutely free man is the perfect man; he enjoys the true liberty and executes his will in accordance with law. True freedom does not consist in license. Every planet and star is perfectly free to move in its orbit in accordance with the laws governing its motion. It is not free to move out of its orbit, nor to move in the direction opposite to that which the law designates.

Analogously, the free man is free to move in his own orbit, but he has not the license to move out of it nor to disregard the laws of his existence. The fact that he may constantly choose the good and the right and reject the evil and the wrong, proves that the perfect man possesses freedom of will and freedom of choice.

## What Shall We Eat and Drink?

"I would like to refer you to Gen. 1:29, which says in substance: Behold what I have created for man for meat, nothing but what grows out of the ground, and for the animals the same, the green herb."

Just previous to the admonition as to what man, made in the image and likeness of God, should eat, the Almighty commanded them to be fruitful, and multiply, and replenish the earth, and subdue it. It is usually thought that his commandment referred to propagation of life on the plane of common generation; but the conclusion is a sad mistake, though it is the conception of the ordinary mind. Similarly, the advice to eat of things which grew on herbs and trees is misunderstood as being ordinarily applicable to herbs and trees which grow in the soil.

If one should undertake to make a literal application of Gen. 1:30 to the animals, he would be confronted with a difficulty, for it there seems that every beast of the earth and every fowl of the air and every thing that creepeth upon the earth wherein there is life, should eat the green herb. But a study of the physiology of the different animal species reveals the fact that many of them are utterly incapacitated to feed upon herbs and seeds. Therefore the text referred to must mean something higher than ordinarily conceived.

Nearly all of the precepts of the vegetarians and fruitarians break down when we come to consider the example of Jesus and his Apostles. We are taught by those schools of dietetics that the continued killing of animals and eating of meat are degenerating to any race; and yet it is clear that out of the Jewish people, who were an animal-slaying and animal-eating race—out of the heart of the life of that people came forth the most perfect Man, the most spiritual, the most highly developed in character and life. He is known to the world as the Lord Jesus Christ. He was the ideal and real God and Man.

Not a single advocate of dietetic reform can consistently claim to have attained to higher things than the Christ;



and yet from the records of the Gospels, it seems positive that he was neither a vegetarian nor a fruitarian, but that in eating and drinking with his Disciples he partook of fish and the flesh of fowl and animal. Even after his resurrection, when he was in his most exalted or arch-natural state, he ate fish in the presence of his Disciples; and at his command or direction, the Disciples cast their net on the right side of the ship and drew to the shore 153 poor suffering fishes, which were destined to appease hunger.

The Apostles of the Christ, the inspired teachers of the early church, who were under the direction of the divine Spirit, actually gave advice concerning the food question. It was the advice of the Apostle Paul to people who aspired to high degree of spiritual

life, that they should eat whatever was set before them, asking no questions. And he declared emphatically when discussions came up about the food question, that the kingdom of God consisted not in meat and drink, nor in abstaining from them. It did not seem to matter to the Apostle Paul whether people ate meat or not; he said that every creature that is good for food, might be partaken of with thanksgiving.

Now, those Apostles and Disciples of the early church, so far from being non-spiritual, were in reality very spiritual, for the divine Spirit came into conjunction with their own spirits. It cannot be said that they were low in moral and spiritual scales of life. So we say that when it comes to the example of Jesus and his Apostles, who took no thought as to what they should eat or drink, all the tenets and claims of dietetic reformers who believe in the Christ break down utterly.

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## A Terror in Modern Schools.

Progressive students of modern educational problems are coming more and more to realize the glaring imperfections of prevailing educational methods. It has seemed to many able minds that though children make progress in schools, they do so in spite of the methods sometimes employed. The following from the *Kansas City Journal*, pertinent to the subject, shows the monstrous evils of public school examinations:

Educational experts in some of the cities of the East are considering the advisability of discontinuing the system of final examinations that is in almost universal vogue. For a long time there has been a lay sentiment against the annual or biennial inquisition that determines the pupils' fitness for promotion. The fact that the teachers themselves are now interested in the subject indicates that the agitation has some merit that justifies its being brought forward at this time.

Public school examinations have been almost invariably the terror of boys and girls who, at the end of a term of close application and hard study, find themselves worn out and not fully equal to this final spasm of intellectual endeavor.

Seldom is a formal examination just or reasonable. In many cases it is merely a trial of memory in certain rules and formulæ, and comes easy to those of

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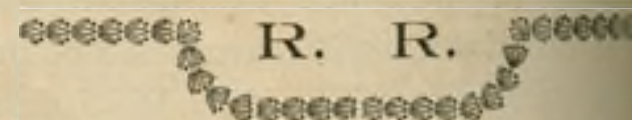
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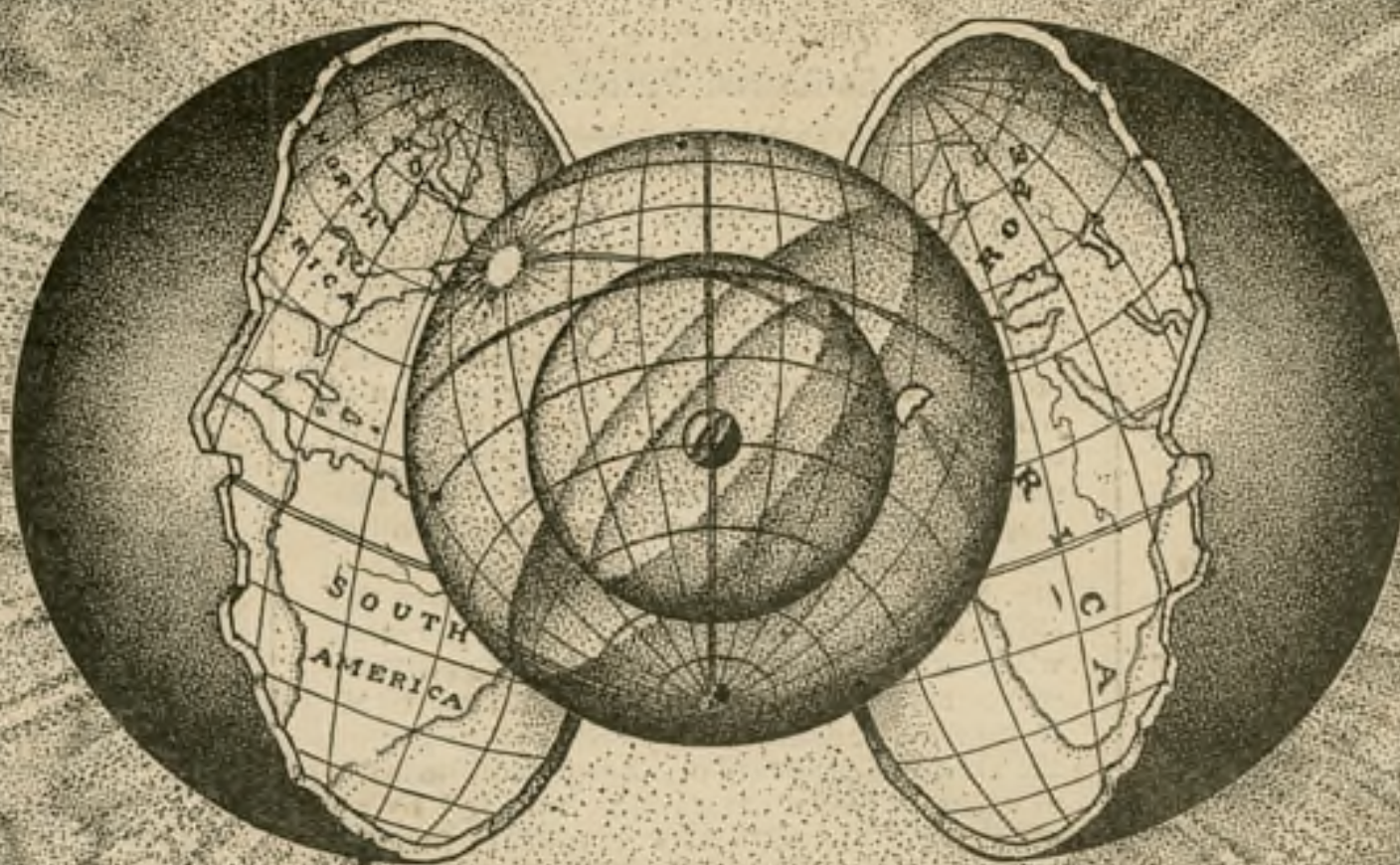
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